

VIRGINIA.

A
SERMON
PREACHED AT

WHITE-CHAPPEL, IN THE
presence of many, Honourable and
Worshipfull, the Adventurers and Plan-
ters for VIRGINIA.

25. April. 1609.

PUBLISHED FOR THE BENEFIT
AND USE OF THE COLONY, PLANTED,
And to bee Planted there, and for the Ad-
uancement of their CHRIS-
TIAN Purpose.

By WILLIAM SYMONDS, Preacher at Saint
SAVIORS *in Southwarke.*

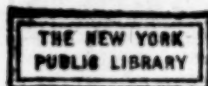
I V D E. 22. 23.

Haue compassion of some, in putting of difference :
And other saue with feare, pulling them out of the fire.

L O N D O N

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1 6 0 9.





TO THE RIGHT NO-
BLE, AND WORTHIE

ADVANCERS OF THE STANDART
of CHRIST, among the GENTILES,
the Adventurers for the Plantation of
VIRGINIA, *W. S.* prayeth
that Nations may blesse them,
and be blessed by
them.

Right Noble and worthy,



VCH as doe prayse the
worthies, do cloth them
with the robes of others
that haue gone before
them in vertues of like
nature. A thing which
I cannot doe of your Plantation, seeing
neither Testament (that I can find) dooth
afford vs a Parallell in men of like quali-
tie. That great, and golden SEN-
TENCE, *The seede of the woman, shall*
A 2 breake,

Gene. 3. 15.

THE EPISTLE

breake the Serpents head, (the onely subiect of all ages) with a part of the wisdom that is folded therein, hitherto hath beautified the world with admirable and pleasant varieties ; more rich and delightfull then all the ornaments of Princes palaces, or the Curtaines of Salomon. Here may we see the Flood, the burning of Sodom ; the drowning of Pharaoh: the subduing of the Cananites by David and his sonnes ; the breaking of Monarchies into chaffe : the surprising & conquering of great Nations, by Fisher-men , with the sword of the spirit ; the stamping of the Dragon (the Heathen Empire) into peeces by Constantine; the desolation , and nakednesse of Antichrist, now readie to be cast into the fire. Manifest demonstrations of the Serpents bruised head. But here is not all. These things were done in a corner, in comparison of that which is in hand , and remaineth to be accomplished at the last iudgement. Long since the Gospell of Christ did ride forth conquering that hee might overcome. And NOW, the hostes that are in bea-

Dan. 2. 35 .

Ephe. 6. 17.

*Euseb. de Vita
Constantini.*

Reue. 6. & . 19.

DEDICATORIE.

uen doe follow him on white horses. Now the
Lord hath made bare his holy arme, in the sight
of all the Gentiles; and all the ends of the earth
shall see the saluatiō of our God. NOW many
 Mighty Kings haue set their Crownes vp-
 on the head of Christ. The valiant soul-
 dier saith, *The shields of the world belong to*
God. The true Nobilitie, haue vpon their
horse bridles, Holinesse to the Lord. And
 now the wise and industrious Merchant,
 doth hold the riches of the Gentiles too
 base a freight for his shippes. He tradeth
 for his wisedome, that said: *Surely the Isles*
wait for me (saith the Lord) and the shippes of
the Ocean most especially: namely to carry
 the Gospell abroad. The people in mul-
 titudes, like stronge thundrings, doe say
Hallelu-iah. And who is wanting in this
 blessed expedition? Surely, not any tribe,
Prayse ye the Lord, - for the people that offered
themselves so willingly. For who can with-
 draw himselfe from concurrence in so
 good an action: especially, when he shall
 but read, or heare, that one sentence which
Deborah did sing: Curse ye Meroz, sayd the

Isai. 52.10.

Reuel. 19.12.

Psal. 47.9.

Zach. 14.20.

Isai. 60.9.

Reuel. 19.6.

Iudg. 5.2.

THE EPISTLE

Judg. 5. 23.

Angell of the Lord curse the inhabitants thereof: because they came not forth to helpe the Lord.

This land, was of old time, offered to our Kings. Our late Soueraigne Q. *Elizabeth* (whose storie hath no peere among Princes of her sexe) being a pure Virgin, found it, set foot in it, and called it *Virginia*. Our most sacred Soueraigne, in whom is the spirit of his great Ancestor, *constantin the pacifier of the world, and planter of the Gospell in places most remote*, desireth to present this land a pure Virgine to Christ. Such as doe mannage the expedition, are carefull to carry thither no Traitors, nor Papists that depend on the Great *Whore*. Lord finish this good worke thou hast begun; and marry this land, a pure Virgine to thy kingly sonne Christ Iesus; so shall thy name bee magnified: and we shall haue a Virgin or Maiden Britaine, a comfortable addition to our Great Britaine.

Euseb. de Vita Constantini.

And now Right Worthy, if any aske an account of my vocation, to write and Preach thus much; I answere: that although I could not satisfie their request that

that would haue me goe; yet I could not omit to shewe my zeale to the glory of God. If they aske account of my Dedication, I answere, your vertue hath exacted it. If any man list to be curious, or contentious, wee haue no such custome, nor the Churches of God. Hold on your blessed course, and you shall receiue blessings of Christ. *Blessed bee the Lord God; euen the God of Israell, which onely worketh great wonders,* and hath put these blessed thoughts

Psal. 72. 18. 19.

*into your Christian hearts, And blessed be his glorious name for euer,
and let all the earth be filled
with his glory, Amen,
Amen.*

*Fours most heartily affected in
the cause of Virginia,*

WILLIAM SIMONDS.

[illegible]



VIRGINEA

BRITANNIA.

A

SERMON PREACHED AT

WHITE CHAPPELL, IN THE
presence of many the Adventu-
rers, and Planters for
VIRGINIA.

GENESIS 12. 1. 2. 3.

*For the Lord had said unto Abram, Get thee out of thy Coun-
trei, and from thy kindred, and from thy fathers house, un-
to the land that I will shew thee.*

*And I will make of thee a great nation, and will blesse thee, and
make thy name great, and thou shalt be a blessing.*

*I will blesse them also that blesse thee, and curse them that curse
thee, and in thee shall all the families of the earth be blessed.*



His Booke of Genesis contei-
neth the story of the Creation
and Plantation of heauen and
earth, with conuenient inhabi-
tants. The heauen hath An-
gels, the skie starres, the aire
foules, the water fishes, the

B

earth

Matth. 22. 30.

2. Cor. 4. 4.

*Gen. 1. 26. 27.
28.*

*Gen. 2. 17 &
3. 3.
Isai. 45. 23.
Gen. 9. 1, 2.*

earth (furnished with plants and hearbes, and beasts) was provided for man a while to inhabite, who after was to be receiued into glory, *like vnto the Angels*. Hereupon the Lord (who by his great decree, set downe by his whole Trinitie, had determined that man should rule among the creatures) did make man, both male and female, *After his owne image*, that is, *Iesus Christ*; and gaue them this blessing, *Bring forth fruit and multiplie, and fill the earth, and subdue it, &c.* And howsoever this precept might seeme to finde interruption by the sinne of man, that had incurred the curse *to die the death*: yet we see that God would not, for any thing, alter *his oath and word, that was gone out of his mouth*; for vnto *Noah* hee reuiued this precept after the flood.

Gen. 11. 1.

Gen. 11. 7

Gen. 10. 32.

Gen. 11. 10.

But as all the commandements of God doe finde rebellion against them: so hath this most specially; insomuch that the whole earth conspired to make open insurrection against it, by *building of a Citie, and Towne*, the better to continue together. For the subduing of which rebellion, *The Lord came downe, and confounded their languages, and scattered them abroad*: Not onely to the ouerthrow of their ambition, who sought a *great name*; but also to deprive them of his spirituall grace of saluation, one being not able to vnderstand the other: And so of the sonnes of *Noah*, *were the Nations diuided after the flood*.

Among whome the blessed line of *Shem* is not onely plentifully remembred; but also commended, as obedient vnto that first and great Law of God:

For

For *Terah*, the father of *Abram*, with his family, are reported to be found in a Land not theirs, that they might fill the earth.

The context.

The reason why *Terah*, and his family remoued, is recorded in these three verses; and, in a word, is the calling of *Abram* by the Lord to remooue. In the storie whereof, are these two points: First the the vocation of *Abram*, in these three verses, and then his obedience vnto this heavenly calling, in the fourth verse. His vocation hath first the commandement of the Lord, and then the reasons and arguments, by which God doeth induce him thereunto. The commandement is to take a iourney; in which we must consider the places from whence, and whither he was to goe. The place from whence, is not described Cosmographically, but Morally, containing three important reasons, in all good sort, to rest him where hee was. The first is his *Countrie*, which was pleasant, and fruitfull: The second his kindred, which was holy and blessed: The third, *his fathers house*, which was louing and rich. Hence must hee goe, and leaue them all behind, if they would not goe with him. The place whither hee must goe is also very generally noted out: Namely, the place *which God would shew him*: a place vtterly vnknown *vnto him*, so that from thence he had no argument, to quicken him to that voyage.

Goe out of

Thy Country.

To the place
which I shall
shew thee.

Arguments
from promises.

The arguments which the Lord doth vse to perswade *Abram*, to this iourney are all taken from the promises of God; a stronger reason then the very sweetnesse of Paradise could be vnto a faithful man.

1. A great Nation.

2. Blesse thee.

3. A great name.

4. A blessing.

These promises doe partly concerne *Abram* himselfe, partly those among whom he shall liue. For himselfe the Lord doeth promise foure things: First this, whereas himselfe was childlesse, *He will make of him a great nation.* A thing which the builders of Babel desired but were disappointed of by the iudgement of God. The second promise is, that *God will blesse him*, by giuing him the good things of this present world, and that which is to come: A thing which the builders of Babel lost, by transgressing Gods commandement of replenishing the earth. The third thing is, that the Lord *will make him a great name*, with much honour, and good reports; which the confounded builders of Babel sought, and missed, because of their sinne. The fourth promise is, that he shall be a *blessing*: That is, such a one as men shall be the better where hee commeth; and so thinke themselves, seeing that through him, as through a golden Pipe, the Lord will bestow his blessings vpon his family, and others among whom he liueth.

The arguments that concerne other men, are of two sorts; the one is their Temporall estate; the other their Spirituall. Concerning the Temporall estate of those amongst whom hee liueth, God will dispose of, as they dispose themselves towards *Abram*: For the Lord *will blesse them*, and cause them to prosper, that seeke the *blessing* and prosperitie of *Abram*. And againe, if they stand otherwise affected towards *Abram*, then will the Lord also set his face against them, in these words: *And I will curse them that*

1. Blesse them that blesse thee.

2. Curse them that curse thee.

that curse thee: So that nothing they haue shall prosper, vntill they be gracious and fauorable to *Abram*. That which concerneth their Spirituall estate, is, indeede an argument to a faithfull man, stronger then chaines of Adamant; Namely, that by this meanes, the people all abroad shall receiue the grace of saluation. The thing he promisseth is saluation by the Gospel, in this word, *I will blesse*. The meanes, is *Abram* and his seede *I E S V S C H R I S T*: in these words *in thee*. The persons, to receiue benefit by him, are infinite; euen all the families of *Noah*, by whom the nations of all *the earth were diuided*; In these words, *And in thee, shall all the families of the earth bee blessed*. This is the sense of these three verses: In which are very many excellent things to bee obserued, but we will onely insift vpon those, which are proper to our occasion, &c.

3. All Nations
blesed.

DOCTRINES.

THE Lord called *Abraham* to goe into another Countrey. There is no doubt, but that there is a double manner of calling; the one ordinary, by some knowne precept of the word of God: the other extraordinary when as by dreame, or by vision, God requireth any duction to be done. Now if it be demaunded how *Abraham* was called, to goe into another Countrey: the answer is, both ordinarily and extraordinarily. It was a knowne rule of the word of God, concluded, and pronounced before the Creation, and often repeated afterwards, that

jo.
Abraham cal-
led.

Mat 1. 20.
Num. 12. 6.

that man should spread abroad, &c. *and inhab:te the earth, and fill it.* Hitherto belongeth that, which God said; *Let vs make man in our image, and let them rule ouer the Fish of the Sea, and ouer the Fowles of the Heauen, and ouer the Beastes, and ouer ALL the earth.* Then must he replenish the earth, else can hee not rule ouer ALL. To the same effect is that spoken of *Adam*, after his fall, that *God sent him forth of the Garden of Eden to till the earth:* so that the fall of *Adam* did not, in the least thing, cause the Lord to alter his first decree. So to *Noah* after the flood; *Bring forth fruite, and multiply, grow plentifully in the earth, and encrease therein, and replenish the earth.* By all this it doth appeare, that God did call *Abraham* a-broade, by a general Vocation. But when he is called to a certaine place, and vnder certaine conditions, it is also plaine, that withall, he had a special and extraordinary calling, either by dreame or by vision, or by some such extraordinary meane, which (til the Canon of the Scripture came fully in) was to be obeyed as the written word of God. Yet still wee must remember that this speciall calling was subiect to the generall law of replenishing the earth. For although God called him to one land; yet to vpholde the generall rule, God often laide a necessitie vpon him to spread further: for in this Chapter, by reason of a famine, hee was constrained to sojourn in Egypt: God did also tell him before hand, *that his seede should be a stranger, in a land that is not theirs, saue hundred yeares.* It is true, that the Iewes did holde themselues so confined to their owne land

Gen. 1. 26.

Gen. 3. 23.

Gen. 9. 2, 7.

Gen. 12. 10. 6^c

Gen. 15. 13.

land, that they were as loth to forgoe their inheritance, as from the Sacrament of their saluation: witness be *Naboth*, that answered the King; *The Lord keepe me from giuing the inheritance of my fathers vnto thee*. And yet, when God would haue it so, as when there was famine, *Elimelech* and his Familie goe to sojourne among the Gentiles. In time of warre *Dauid* tooke his father and mother, and carried them to sojourne with the King of Moab. And when as we reade that there were dwelling at *Ierusalem*, *Iewes of euery nation vnder heauen*; it is plaine, that the Iewes did spread abroad, not onely to sojourne for a time, and then to come againe; but to inhabite and replenish the whole earth. *Paul* was also a Iew, borne in Cilicia, euen in a Romane Colonie.

1. King. 21. 3.

Ruth. 1. 1. 2.

1. Sam. 27. 3.

Act. 1. 5.

Act. 22. 3.

The reason why God will haue his to fill the earth is, because the Lord would haue his workes to be knowne. Now in diuers Countries God hath his diuers workes, of hearbes, and trees, and beastes, and fishes, and fowles, and serpents, &c. which (if the people of God come not there) cannot praise the Creator. When *Dauid* saith, *All thy workes praise thee, O God, and thy Saints blesse thee; they shew the glory of thy kingdome, and speake of thy power*: the implication is manifest, that his Saints must be witnesses of all his workes, in all Climates; for else they cannot blesse him in all his workes. Another reason is, that one that hath the knowledge of the feare of God, should communicate it to others: Hereupon is it that *Dauid* doeth teach vs to pray thus; *Haue mercie*

1. Reason.
To knowe
Gods workes,

Psal. 145. 10. 11.

II.
Spreading of
knowledge.

Psal. 67. 1. 2.

Exo 2. 11. 9.

Exo 10. 16.

Dan 4. 20. 21.
17. 29.

Ezek 38. 16. 23

V S E. I.

mercies on vs Lord, and blesse vs, and cause thy face to shine among vs, Selah. Marke this, that he biddeth vs pray, *God be mercifull vnto vs*; The meanes how, is this: *That they may know thy way upon earth, and thy sauing health among all nations*; whereby he doth imply, that God hath with-held some mercy from vs, till all nations haue the meanes of saluation. This was a cause why God sent *Abrahams* posterity into *Egypt*, that by their meanes *Pharaoh*, whose heart was bigge, and would not acknowledge God, might be constrained to fall down, and say, *I haue sinned against the Lord.* The cause also of the captiuitie of the *Iewes* in *Babylon*, in the secrete prouidence of God, was, that the Monarkes of the world, who thought there was no God could come neere them in greatnes, might be as beastes before God, acknowledging, that it is God, that giuet Kingdomes to whom he will. And when the Lord had caused his people to returne, and to build their Citie and Temple; yet would not God fore-flowe the inforcing of his precept, *Fill the earth.* For whereas, by reason of his promise, he could not send the people abroad till Christ came, to make his glory knowne, he brought vpon them *Gog and Magog*, with their numberesome Armies: The reason is, that *the Heathen may knowe the Lord: I wil be magnified, and sanctified, and knowne in the eyes of many Nations.* Then here must wee know, that what inducement *Abraham* had, to goe out of his Countrey, by a generall calling, the same doth binde all his sonnes, according to the faith, to goe likewise abroad, when God doth not otherwise call

call them to some speciall affaires : How euer , still they must haue a longing, and a liking to spread the Gospell abroad. And that this point may be euidently conuicted vnto vs, Christ our Sauour hath, according to his infinite wisdom, reuiued the olde law, of filling the earth, in a most excellent manner : *Goe teach* (saith he) *all nations, and baptize them in the name of the Father, the Sonne, and the holy Ghost.* Gaue hee this Commaundement to his Apostles onely ? haue not also the labours of godly Preachers, which they haue spread ouer the face of the whole earth, beene bestowed by the power of this Commandement ? And though the words, as they lie, doe binde the Ministers of the Word, to endeouour the propagation of the Gospell, with all their power ; yet not onely them : For we reade, that poore Tent-makers and others, haue done much good in spreading the Gospell, according to their vocations : they also satisfying thus much of Christs precept. Neither can there be any doubt, but that the Lord that called *Abraham* into another Countrey, doeth also by the same holy hand, call you to goe and carry the Gospell to a Nation that neuer heard of Christ. The Prophet *Zachary*, speaking of the daies of the Gospell, doth shew, that it is a good Vocation for men to goe abroad, when the number of the children of God doe exceede ; his wordes are these : *Thus saith the Lord of hostes, my cities shall yet be broken with plenty, the Lord shall yet comfort Zion.* Vnto whom agreeth the Prophet *Isaiah* : *The children of thy barrenesse shall say againe, in thine eares, the place*

Matth. 28.19.

Act. 18.3.26.

II.

Zach. 1.17.

Isa. 49.20.

Obiection.
Not to enter
other Princes
Territories.

1. Answer.
Conquest law-
full.

CARION.

is too strait for me, giue me place, that I may dwell. Wherefore seeing that, thanks be to God, we are thronged with multitude; the Lord of hostes himselfe hath giuen vs the calling of his children to seeke for roome, and place to dwell in. And heere might we haue proceeded to the next point, were it not for one scruple, which some, that thinke themselves to be very wise, do cast in our way; which is this in effect. The countrey, they say, is possessed by owners, that rule, and gouerne it in their owne right: then with what conscience, and equitie can we offer to thrust them, by violence, out of their inheritances? For answer to this obiection: first it is plaine, that the obiecter supposeth it not lawfull to inuade the territories of other princes, by force offword. This proposition I confesse I neuer was willing to examine, considering my vocation is priuate. And if *Sigismund*, the Emperour, said well, that he merueiled euery man auoided all labors and difficulties, but onely to rule, which is the most difficult of all other labours; then to giue sentence of that, which in ruling is the most waightie, namely, warres, which are done with the greatest counsell, must needs bee a labour too heauie for a priuate mans shoulders. And because my selfe am but weake eyed in so great a mysterie; Come forth ye great Princes, and Monarkes, of Assyria, Persia, Media, Greece and Rome, with your grauest counsel-lours, and answere for your facts, in conquering and subduing nations. For your stories, that were wont to be read with singular admiration of your fortitude,

tude, your wisdom, your magnificence, and your great iustice, are now arraigned, and must bee found guiltie, that through your sides, an action, of truer honour, then euer you attempted, may bee wounded. Your strong title of the sword, heeretofore magnified by Historians, Politicians, and Ciuilians, is to our obiection, but a spiders web, or the hatching of a Cockatrice his egge. But whatsoeuer the rest can say for their owne defence, the Lord himselfe doth say thus much for *Cyrus*: *Thus saith the Lord vnto Cyrus, his anointed: whose right hand I haue holden to subdue nations before him: therefore will I weaken the loynes of Kings, and open the doores before him, and the gates shall not be shut: I will goe before thee, and make the crooked straight: I will breake the brasen doores, and burst the yron barres. And I will giue thee the treasures of darknesse, and the things hid in secret places; that thou maist know, that I am the Lord, which call thee by thy name, euen the God of Israell. For Iacob my seruants sake, and Irael mine elect, I will euen call thee by thy name, and name thee, though thou hast not knowen me.* Then who can blame *Cyrus*, and keepe himselfe from blaspheming the almightie. Nay, that which is more to be trembled at, we must also to summon vp, and call to the barre, the most holy worthies of the Scripture: and see if man, or God, hath any thing to be said for them, why they should not be condemned as iniust, cruell, and bloudy. *O Iacob*, thy blessed bow and sword, with the fruit whereof thou blessedst thy sonne *Ioseph*, the staffe of thy gray head, and feeble knees, must be broken and

Isay 45. 1. 2. 3. 4

Gene. 48. 22.

Psal. 13. 2.
Iosh. 10. 14.

1. Sam. 19.

Psal. 45. 2. 4. 5

Psal. 72. 8.

burnt : and thou must bee condemned for thy vnlawfull conquest. Worthy *Ioshuah*, & most worthy *David*, with thy cloud of worthies, who hanged vp so many shields in the house of God, and who sweetly singeth, that *God was his fortitude and buckler*, must incurre the note of iniustice. *Ioshuah*, where is thy vertue, to set thy feete vpon the neckes of princes, in their owne kingdomes, and call of the meanest of the people to be thy partners in that indignitie? *David*, how wilt thou answere for the blood thy sword hath shed? which thou vvasť vront to praise, *There is none to it*. Nay thou glory of men, and true type of Christ, King *Salomon*, whose wisdom was like vnto the wisdom of God : teach vs to say somevwhat in thy defence. (For one graine of thy wisdom is of more worth then a talent of their leaden wits, that we are constrained to answere.) Giue an account of his innocencie that said vnto thee : *Girde thee with thy sworde vpon thy thigh, O thou most mightie, - Thy right hand shall teach thee terrible things, - The people shall fall vnder thee*. Thy father, the sonne of *Ishai*, made a sinfull prayer for thee (as our obiećters blaspheme) vwhen he said, thou shouldest so enlarge thy borders, that *Thy dominion should be from sea to sea, and from the riuer to the end of the land*. He vwould haue thee too rigid, when he saith, *That thine enemies should lick the dust*. Sure I am persvaded that at the onely naming of so mightie Monarches, and holy conquerors, our obiećters out of their modestie vvill vvith some distinction qualifie their proposition, and say that it is not lawfull

lavvfull, by force to inuade the Territories of other Princes, that are in quiet possession, in some sort, and in some cases. I know that the diuell himselfe, vvith all his distinctions, that euer he made, vvhich are recorded in scripture, or vvhich he left in hell, in his cabinet of *Abstruse Studies*, (locked safe, till hee found out the Iesuits his trustie secretaries to keepe them:) I say none of them all can arme a subiect against his prince vvithout sinne. But he that will set open his schoole in the fantastick shop of his addle imagination, (for he will be hissed out of the Vniuersities) and take vpon him to nurture princes, as petties: telling them that they must not make offensive warres, if it were to gaine the whole world to Christ, shall neuer be bidders of guests to *the marriage of the kings sonne*, who are required to compell them to *come in*. And if I might be so bold, I would faine aske one question of these obiectioners, that come dropping out of some Anabaptists Spicery: whether (if it be vnlawfull to conquire) the crowne sit well on the head of our most sacred soueraigne? (*whose dayes be as the dayes of heauen O Lord*) For by this obiection they shew, that had they power to vntwist that, which in so many ages hath beene well spunne, they would write him crownelesse, as farre as hee hath his title from the conqueror.

O but God forbid, saith the obiectioner, that wee should doe any wrong at all, no not to the diuell. The rule of Christ is excellent; *Cast out the beame of thine owne eye, so shalt thou see clearly, to cast the mote out of thy brothers eye*. If you will needs bee casting

Matth. 22. 7.
Luke 14. 23.

2. No wrong
to bring in
the Gospel.
Matth. 7. 5.

John 8.7.

Tertu. Apol.
contra Gentes.3.No blood
ment to bee
shed.See-white.
The way to
the Church.Gene. 47.1.
Only a sojour-
ning.
Judg. 13.7.
Warres onely
defensue.

stones, *Let him beginne first, that is without sinne.* But to the point: our obiecter would not whip a child to teach him learning and vertue, for feare of doing wrong. What wrong I pray you did the Apostles in going about to alter the lawes of nations, euen against the expresse commandement of the princes, and to set vp the throne of Christ. If your mouth be so foule, to charge them with wrong, *as the Gentiles did,* we haue more neede to prouide you a medicine for a cankered mouth, and a stincking breath, then to make you any answer at all.

O but, in entring of other countries, there must needes be much lamentable effusion of blood. Certainly our obiecter was hatched of some popish egge; & it may be in a *I E S V I T* vault, where they feede themselves fat, with tormenting innocents. Why is there no remedie, but assoone as we come on land, like Wolves, and Lyons, and Tygres, long famished, we must teare in peeces, murther, and torment the naturall inhabitants, with cruelties neuer read, nor heard of before? must we needs burne millions of them, and cast millions into the sea? must we baite them with dogges, that shall eate vp the mothers with their children? let such be the practises of the diuell, of *Abaddon the sonne of perdition*, of Antichrist and his frie, that is of purple Rome. As for the professors of the Gospell, they know with *Iacob* and his posteritie, to say to *Pharaoh*, *To sojourne in the land are we come; for thy seruants haue no pasture, &c.* They can with *Sampson* liue peaceably with the Philistims, till they bee constrained by iniustice,

iustice, to stand vpon their defence. They can instruct the barbarous princes, as *Ioseph* did *Pharaoh* and his Senators; and as *Daniel* did *Nabuchad-necer*, &c. And if these obiectioners had any braines in their head, but those which are sicke, they could easily finde a difference betweene a bloody inuasion, and the planting of a peaceable Colony, in a waste country, where the people doe liue but like Deere in heards, and (no not in this stouping age, of the gray headed world, full of yeres and experience) haue not as yet attained vnto the first modestie that was in *Adam*, that knew he was naked, where they know no God but the diuell, nor sacrifice, but to offer their men and children vnto *Moloch*. Can it be a sinne in *Philip*, to ioyne himselfe to an *Ethiopian* charet? Is onely now the ancient planting of Colonies, so highly praised among the Romans, and all other nations, so vile and odious among vs, that what is, and hath bene a vertue in all others, must be sinne in vs? And if our obiectioner bee descended of the Noble Saxons blood, Let him take heede lest while he cast a stone at vs, he wounds his father, that first brought him in his loynes from forreigne parts into this happie Isle. But assuring my selfe that these obiectioners speake that they thinke not, because they think that they should not, and if the tearmes of the persons were changed, would praise other nations for that, which they dislike in vs: I leaue them to tremble before his glorious eyes, that all things are naked and bare vnto, and my selfe will passe to enforce the rest of our Text vpon the consciences of
such

Gene. 41. 25. 38

Dan. 1. 16.

Onely the
Planting of a
Peaceable Co-
lonie.

Gene. 3. 7.

Acts 8. 19.

such, which I hope to bee the sonnes of *Abraham* according to promise.

ij^o.

His Country.

Acts 7. 2.

Plin. Nat. Hist.

A *Bram must get him out, from his country, his kindred, & his fathers house.* His Country was called *Mesopotamia*, the sweetest, and most fruitful soyle that was in the worlde. For it lieth betweene the two great riuers *Euphrates* and *Tygris*, which serued not, as other riuers do in other places, to bring fatnes into the country: but to sweepe away the ranknes, and foison of the earth, lest with the lustinesse of the ground, the fruit of the earth should rot, or be choked, or run vp to weed.

His kindred.

Gene. 9. 26.

27.

His kindred was euery way of the best, and noblest stocke of the sonnes of *Noah*; namely the families of *Shem*, of whom God said, *Blessed be the God of Shem.* So blessed were his tents, to wit the houses and families of his posterity; that, as of the most happie thing, it is saide; *God perswade Iapheth*, and his posteritie (of which we are a parte) to dwell in the tents of *Shem*. It seemeth then a matter of as greate a perill, to leaue that kindred, as to leaue the church, and so saluation it selfe. So saith *Peter to Christ*: *To whome shall we goe, thou hast the words of eternall life.*

Iohn 6. 68.

His fathers house.

Iosb. 2. 2.

His fathers house was worthy for him to haue continued in. For though some interpreters think, that he was commanded to remoue, because his Fathers house was idolatrous, it is not so, It is true indeed, that they were idolaters, because *Iosuah* doth say, to the children of *Israell*: *your fathers dwelt beyond the floud in olde time, Terah the Father of Abraham*

ha m, and the Father of Nachor, and serued other Gods.
 But what of this? Sure it was more through ignorance of the law, then through rebellion and rage. For when as *Terah* perceiued, that God was with his sonne, he left all, without bidding, to go with his sonne, and had rather put himselfe in the tents of his sonne, then want the blessing of God. Heereby it appeareth, that they were a very louing people, one to the other, & soft harted to obey, when the Lord did commaund. His father also was very wealthy, hauing many possessions, much cattell, a number-some and great family of seruants, All which is nothing obscurely implied in that which was spoken of *Abram*: *Abram was verie rich in cattell, in siluer & in gold*: and that when *Abram* heard that his brother was taken, he armed of them that were borne & brought vp in his howse, three hundred and eighteene. For it was not likely but that this wealth, and multitude, came to him from his Father, yet all these must he forsake, and get him from them, vnlesse they would follow him and his fortunes (as they say) which they might if they wold. Otherwise if none vvould goe vvith him, but that he must be alone; yet must he still follow the commandement of his God, that saith, *Get thee out from among them.*

Gene. 13. 2.
Gene. 14. 14.

The reason is giuen by Christ, that also called sonnes from their fathers, ovvners from their houses, and lands: brethren from their brethren: fathers, from their children: & husbands from their vvives, as he saith. *He that loneth father or mother more then me, is not worthy of me.* The commandement of God is

1. Reason.
 The commandement is of price, and must be obeyed.
Matth. 10. 37.

Matth. 13. 44.
 Psal. 119. 72.
 127.

V S E.

Go when God
 calleth.

Luke 9. 52. 60.

61. 62.

Reason of not
 going answered.

1. England, not
 like Mesopotamia,

the kingdome of heauen. It is a treasure hid in the field, a pearle of greate price, vvhich, if hee hath the heart of a man, that findeth, he vwill sell all that he hath, and buy it. Heere then vvee see that, vvhether God giueth a due vocation to spread abroad and inhabit the earth, neither the loue of the country, be it neuer so fruitfull; the loue of kindred, be they neuer so noble and holy; the loue of a mans fathers house, be the family neuer so kinde, so rich, so number some: no nor the largenes of possession ought to be any impediment to keepe vs from obedience. Indeeede it is true, that if any thing could afford a man a sufficient excuse to deferre obedience vnto Gods commandement, of this kinde, it may bee easilie found in one of these branches. But vvhether Christ saith to his follovers, is to be repeated here: *Christ saith to one follow mee, and the same said, Lord suffer me first to goe and burie my father: but Christ endureth no delay, for hee presently subioineth a second commandement, Goe thou and preach the kingdome of God: Then another saide, I will follow thee Lord; but let me first goe, and bid them farewell, which are at mine house: And Iesus saide, No man that putteth his hand to the plough and looketh back, is apt to the kingdome of God: Then the commaundement of God must needs bee obeyed, whosoever else be neglected.*

I am not ignorant, that many are not willing to goe abroade and spread the gospell, in this most honorable and christian voyage of the Plantation of *Virginia*. Their reasons are diuerse according to their wits. One saith, *England* is a sweete country. True indeede

indeede, and the *God of glory be blessed*, that whereas the country was as wilde a Forrest, but nothing so fruitfull, as *Virginia*, and the people in their nakednes did arme themselves in a coate armor of *Wood*, fetching their Curets and Polderns, from a painters shop: by the ciuill care of conquerers and planters it is now become a very paradise in comparison of that it was. But how sweete soeuer it be, I am sure, it cannot compare with *Mesopotamia*, where *Abram* dwelt. O but, saith another, my kindred would not be forsaken. Kindred? what kindred? Surely thy kindred is hardly so honourable and blessed, as the kindred of *Abram* was. And for any thing that I can see, since *ATHEISTS* and *PAPISTS*, haue gotten out of their serpents holes, and conuer- ted with men, they haue sowed such cockell among our wheate, that in many places a man is in no such perill to be cheated and cosoned, if not murdered & poisoned, as among his own kindred that are affected that way. Some few, and those very few, are not willing to leaue their fathers house, where any thing may bee hoped for after the death of their parents: but for the most part, the world perceiueth that excepte it be to ioyne in a deadly feude, or some peece of excellent villanie, the *English Proverbe* is true, *The farther from kinne, the neerer to friends*. But look seriously into the land, and see whether there bee not iust cause, if not a necessity to seek abroad. The people blessed be God, doe swarme in the land, as yong bees in a hiue in *June*; insomuch that there is very hardly roome for one man to liue by another. The

Com. Caesaris.

Kindred not
like Abrams.

Causes to
seeke abroad.

mightier like old strong bees thrust the weaker, as younger, out of their hives: Lords of Manors conuert townships, in which were a hundreth or two hundreth communicants, to a shepheard & his dog. The true labouring husbandman, that susteineth the prince by the plow, who was wont to feede manie poore, to set many people on worke, and pay twice as much subsidie and fiftenees to the king, for his proportion of earth, as his Landlord did for tenne times as much; that was wont to furnish the church with Saints, the musters with able persons to fighte for their soueraigne, is now in many places turned labourer, and can hardly scape the statute of rogues and vagrants. The gentleman hath gotten most of the tillage in his hand; he hath rotten sheepe to sell at *Michaelmas*: his sommer fed oxen at Easter: asking no better price for hay, then his beasts, to keepe that till spring, that they got at grasse: by these meanes he can keepe his corne til the people sterue, alvvaies provided that the poore husbandmen which are left, and the clothier must buy their seed, and wool at such a rate, that shall weare them out in a very few yeeres. And were it not, that the honest and christian merchant doth often helpe, who putteth all his estate vpon the prouidence of God, which they call venturing, to bring corne into the land, for which he hath many a bitter curse of the cursed cornmongers, we should finde an extreame famine in the midst of our greatest plenty. The rich shop-keeper hath the good honest poore labourer at such aduantage, that he can grind his face when he pleaseth.

pleaseth. The poore mettall man vvorketh his bones out, and swelteth himselfe in the fire, yet for all his labour, hauing charge of wife and children, hee can hardly keepe himselfe from the almes box. Alwaies provided that his masters to whom he vvorketh, will giue neuer a penny towards his liuing; but they can tell of their owne knowledge, that if the poore man were a good husband, he might liue well: for he receiueth much money in the yeere at their hands, verry neere foure pence for euery fixe penny worth of work. The thoughtfull poore woman, that hath her small children standing at her knee, and hanging on her breast; she vvorketh with her needle and laboureth with her fingers, her candle goeth not out by night, she is often deluding the bitternes of her life with sweete songs, that she singeth to a heauy heart. Sometimes shee singeth: *Haue mercie on mee Lord,* sometimes *Helpe Lord, for good and godly men doe perissh and decay:* sometimes *Iudge and reuenge my cause O Lord:* and many such like: which when a man of vnderstanding doth heare, he doth with pittie praise God, that hath giuen such meanes to mocke hunger with, and to giue patience. I warrant you her songs want no passion; she neuer saith, *O Lord,* but a salte teare droppeth from her sorrowfull head, a deep sigh breatheth as a furnace from her aking hart, that weepeth vvith the head for company, vvith teares of sweetest bloud. And vvhen all the vveeke is ended, shee can hardly earne salt for her vvater gruell to feede on vpon the Sunday. Many such sweetes are in *England,* vvhich I know not how better to interpret

then to say the strong olde bees doe beate out the younger, to svvarme & hiue themselues elsevwhere. Take the opportunity, good honest labourers vvhich indeede bring all the hony to the hiue, God may so blesse you, that the prouerbe may be true of you, that *A May swarme, is worth a kings ranfome.*

iiij^o.

Heb. 11. 8.

Numb. 9. 23.

Gen. 11. 34.

1. Reason.
Contented to
be Gods crea-
tures.

THE place whither Abram must goe, is to the land which the Lord will let him see. A commaundement fit for God, to perswade by no arguments taken from the sweetnes and fruitfulnessse of the place. Thus doth the Apostle to the *Hebrewes*, render this place, *By faith Abraham, when he was called, obeyd God, to goe into a place, which afterwards he should receiue for inheritance, and he went out, not knowing whither hee went.* The like commaundement did the Lord giue to the children of Israel, when they came out of Egypt: For they must not chuse their owne way, but follow the cloudie piller that led them. For at the commaundement of the Lord, they pitched, and at the commaundement of the Lord, they iourneyed, keeping the watch of the Lord, at the commaundement of the Lord. They iourneyed, sometimes where the waters were bitter, sometimes where there was no water, sometimes where the place was full of fierie Serpents, yet could they not be their own chusers, but must follow, where the Lord went before. For God in his wayes can endure no counsellour. Hee will be the shepheard, we the sheepe of his pasture, He will be the potter, wee must content our selues with the condition of the potters vessell: wherefore
we

I R.

we are bound, if God commaund, to follow him, though blindfold. Againe, the Lord doth not tell him whither he shall goe, to keepe him in suspense, that the obedience of faith may the more effectually appeare. For if the Lord had enticed him by arguments taken from the opportunitie and sweetnesse of the place: how should it be knowen, whether hee went by the power of the promise of God, or by some carnall inducement? We know the diuell faith to God of *Iob*, *Doth Iob feare God for nought; hast thou not made a hedge about him & about his house?* And we also know what Christ faith to them that followed him. *Yee seeke me not, because yee saw the miracle*; that is, for any respect they had to his Godhead, *but because ye ate of the loaves and were filled.*

*Iob 1. 9. 10.**Iob 6. 16.*

From which imputation the Lord would free his seruant *Abraham*, whom hee purposed to make the Father of the faithfull, and giue him for an example to all posteritie. So dealt the Lord in the wilderness with the children of Israel: hee let them see no possibilitie to liue in the world, but sustained them by extraordinary miracle, giuing them *Manna* and *Quales*, that they might follow the steps of their father *Abraham*: and know, that *man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God, doth man liue.* Then here we see, where God doth commaund,, he is to be obeyed, without asking of any questions; *Abraham* must goe to a land hee knoweth not whither, because God will haue it so. He must not say, *A Lyon may bee in the street*, lest he find *A Serpent bite him at home*, as he lea-

Deut. 8. 3.

V S E.

Prov. 26. 13.

meth

L¹.15

Numb. 14.7.8.

Numb. 13.24.
Deut. 1.24.

Gene. 26.12.

neth on the wall. How much more, when the land is discovered, to bee as much better then the place in which we liue, as the land of Canaan, was better then the roaring wildernesse, ought we to be vvil-
 ling to goe, vvhither God calleth? The children of Israell had vvord by their spies. *The land which wee walked through to searck it, is a very good land. If the Lord loue vs, he will bring vs to this land, and giue it vs, which is a land that floweth with milke and bonie.*
 Thence they brought a *bunch of grapes*, and loaded two men *as they carried it on a barre vpon their shoulders*: Sure if such motiues as these could not make them readie to runne to the place, it appeared that they had neither the feare of God, that vvould not be perswaded by him; nor the vvits of reasonable men, that vvill not respect their owne benefit. What shall vvee say then to our people, vvich haue in them so little edge to follow their owne thrift. The land, by the constant report of all that haue seene it, is a good land, with the fruitfulnessse vvhereof, and pleasure of the Climate, the plentie of Fish and Fowle, England, our mistresse, cannot compare, no not vvhen she is in her greatest pride. It is said of the land of Canaan, that *Isaack sowed in that land, and found in the same yeere, an hundred fold, by estimation*: and the text addeth, *And so the Lord blessed him.*
 But here is greater matter then so: For, if I count a-right, this land giueth fīue hundred fold at one haruest. For the *eares of Wheate*, vvich I haue seene, are ten in square, and fiftie long: and yet they say, that commonly this returne is little better then the third part,

part, euery stalke bearing, ordinarily three such eares of Wheate. As for the opportunitie of the place, I leaue it to the graue Polititian : and for the commodities, let the industrious Merchant speake: but for foode and raiment, here is inough to be had, for the labour of mastring and subduing the soile. The children of Israell that were in the wildernesse, readie to perish, if God withdrew his miraculous hand, like a stiffened people as they were, refused to goe, fell into a mutiny, and made a commotion, vpon the newes that the *Land had fenced cities, and walled townes exceeding great. And because there were the sonnes of Anak*: mightie Giants that were armed in Brasse, & their speare like a Weauers cloth beam. For they forgat the God that brought them out of Egypt, and that made the raging waues of the sea to stand in heapes, and take the office of strong walles, that they might easily march through vpon drie land. They forgat that God was the creator of the mountaines, whereof one of the least, is stronger then all the sonnes of *Anak*. They forgat that God putteth away all the vngodly of the earth like drosse. But wee should be worse then mad, to bee discouraged by any such imaginations of this place. There are but poore Arbors for Castles, base and homely sheds for vvalled townes. A Mat is their strongest *Portcullis*, a naked brest their Target of best prooffe: an arrow of reede, on which is no iron, their most fearefull vveapon of offence, heere is no feare of nine hundreth iron charrets. Their God is the enemy of mankind *that seeketh whom hee may deuoure.*

Num. 13. 29.

Iudg. 1. 28.
1. 28. 5. 8.

Job 8. 44.

2. Pet. 2. 7.

2. Sam. 2. 7.

1. Pet. 2. 7. 3. 6.

iii. 10.

Deut. 28. 1.

Leuit. 26. 3.

A great Nation.

Mal. 2. 15.

A murderer from the beginning, that labourereth the destruction of those that serue him most deuoutly. Heere that Scripture hath a full accomplishment; *In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them shall bee as Dauid, that slew his ten thousand: And the house of Dauid as Gods, as the Angel of the Lord before them,* that destroyed the most puissant Armie of the Assyrians, that came against Ierusalem. Wherefore seeing we are contented, when the King doth presse vs out to warre, to go we know not whither, nor vnder whom, and can propose no thing vnto vs but to fight vvith a mightie enemy: Let vs bee cheerefull to goe to the place, that God will shew vs to possesse in peace and plentie, a Land more like the garden of Eden: vvhich the Lord planted, then any part else of all the earth.

THE Lord doth promise to enrich him with many blessings, if he be obedient to his calling. An example of that sweete sanction of the law, vvhen the Lord doth allure men to keepe it, by the abundance of his blessings. In this place, the Lord doth promise vnto *Abraham*, foure most excellent mercies, of all men of vnderstanding most earnestly desired. The first thing he promiseth vnto him, is, that *The Lord will make him a great Nation*. A thing which in the beginning of the Plantation of the vvorld, by all men, vvvas principally desired, vvith the greatest longing. Out of this desire, arose the taking of many vviiues, vvhereas God did make but one. Hence also

rose

rose a reproch vnto the barren, though the Lord had shut vp the wombe. This appeareth by *Leah*, who said when she bare a sonne, *Now therefore my husband will loue me.* And againe, *Now will my husband keepe me companie, because I haue borne him three sonnes.* It appeareth also by the storie of *Hannah*, of whom it is said, *her aduersary vexed her sore*, which was her husbands other wife, *for she upbraided her, because the Lord had made her barren.* It appeareth also, that euen to the time of the Gospel, it was a reproch to a woman if she were barren, as *Elizabeth* said when shee conceiued with child. *Thus hath the Lord dealt with me, in the dayes when he looked on mee, to take from me my rebuke among men.* Yea it was in those dayes a speech, *Cursed bee the barren that beareth not, and the breasts that giue not sucke.* No maruaile then, if it were an argument very powerfull to perswade *Abraham* to goe vnder this condition: Especially when *Abraham* was full of yeeres, elder then his father was, when he begat him. And also his wife was well stroken in yeeres, in so much, that it ceased to be with her after the manner of vvomen. And to let it appeare that hee vvvas exceedingly affected vvith a desire to multiplie and encrease, when God came to him and comforted him, Thus, *Feare not Abraham, I am thy buckler, and thine exceeding great reward*; he maketh this ansvere to God: *What wilt thou giue me* (for the Text doth say hee was exceeding rich) *seeing I goe childlesse*: As if he had said, that he preferred the blessing of multiplication before all the vvorld beside. Now heere dooth God

*Gene 29.32.
1. Sam. 1.6.*

Luke 1.26.

Gene. 12.4.

Gene. 18.11.

Gene. 15.1.2.

Gen². 17. 20.Gen². 17. 16.Gen². 17. 5.Heb². 11. 12.

Answer to
the Obiection
of being ex-
tinguished.

Psal 113. 9.

Gen². 32. 10.

God will
blesse him.

Gen². 27. 28.

promise him, vpon his obedience, not only to giue him a child, or that *he shall beget twelue princes*, as it is said of *Ismael*; but he *will make him a great Nation*; a Nation, that, not man, but God calleth Great: that is, exceeding great. For imprinting of vvhich promise in the heart of *Abraham*, he calleth him to see the innumerable starres of the skie, the infinite sands by the sea, and the mores of the dust of the earth, which hee will make fit comparisions to expresse the greatnesse of this nation. Then seeing, whatsoeuer was promised to *Abraham*; is also promised to all that are of his faith and obedience; here is an answer to such, as obiect they are loth to goe from home; because they know not what shall become of them. For if they once get into an other Countrey, they thinke there is an end of them, and all theirs. This the Lord answereth; Not so, but obey the commandement, *And God will open the barren wombe, and make her to dwell with a family, and to be a ioyfull mother of children. Praise the Lord.* *Iacob* thus prayseth God, *with my staffe came I ouer this Iorden, and now haue I gotten two bands.*

The second thing vvhich the Lord doth promise vnto *Abram*, is, that *He will blesse him*, *Him* I say and the nation that shal come of him. What is meant by this blessing the Patriarke *Isake* doth, in part, make plaine, vvhén hee disposeth of this blessing to *Iacob* vvhich his Father *Abram* had of God, and left to him. His vvords are these. *God giue thee of the dew of heauen, and the fatnes of the earth, and plenty of wheat and wine, Let people be thy seruants; and nations bow vnto thee,*

thee, be thou Lord over thy brethren, and let thy mothers children honor thee. In summe he bleſſeth him vvith plenty and authoritie. Hovvbeit theſe things vv ere but a parte of the bleſſing; the remainder of this bleſſing vv hich indeede is moſt excellent, conteyneth the ſubſtance, vv herof thoſe temporall bleſſings vv ere but the type and ſhadowv, and as it vv ere the Sacraments. When *Moses* doth ſay, *My doctrine ſhall droppe as the raine, and my ſpeech ſhall ſtill as the dew, as the ſhowers vpon the hearbs, and as the greate raine vpon the graſſe.* It is plaine that the devv is but the type of the vv orde of God and his gracious ſpirit, that doth accompanye it, as all the promiſes vv hich vv ere deliuered in a temporall Phraſe had a ſpiritual ſence, To vv hich purpoſe is that in the Epiſtle to the *Hebrewes*, *By ſaith Abraham abode in the land of promiſe, as in a ſtrange countrey, for hee looked for a City hauing a foundation, whoſe builder and maker is God, that is an heauenly one,* In this bleſſing then are there all good things, *hauing the promiſe of the life preſent, and of that which is to come, for this is the profit, is got by godlines.* So vv hen the children of *Iſrael* came out of *Egypt* they came forth riche, vv ith ſiluer and golde; and vv ith greate ſubſtance, as the Lord had thevved vnto *Abram* before. But that vv as not all, for the Lord ſent his angell to accompany them, rayſed them vp Prophets of their brethren, erected his tabernacle among them, yea ſaith ſaint *Paule* *They dranke of the ſpiritual rocke that followed them, and the rock was Chriſt.*

And heere is an anſver to a ſecond obiection, of

Deut. 32.2.

Heb. 11.9 10.16

1. Tim. 4.8.

Exod. 12.35.

Gene. 15.14.

Deut. 18.15.

Num 11.26 27

1. Cor. 10.4.

Anſwere to
the Obiection
of looſing the
bleſſing of
God.

1. Chron. 28.9.

Dan. 1.25.

Dan. 6.16.

A great name.

such as will not goe abroad, for feare of loosing the blessing of God, diuers are the difficulties into which a man is cast when hee liueth among barbarous people. Sure hee cannot haue the blessing of God, *that is mingled among the heathen.* Hee must lose the preaching of the word of God, and the purity of the Sacraments, thus is he vndone in bodie & soule. To this the Lord replieth, that to him that doth wilfully with the breach of Gods commandement run into tentation, the Lord doth bring vpon him the curse that *Dauid* forewarneth his sonne of, *If thou forsake him, hee will cast thee off for euer.* But if a man leaue his Country at Gods commandment, the blessing of the Lord shall euer waite vpon him to feede his body and sanctifie his soule. The trueth is; that none doe so shine in pietie as those that feare God & are out of their Countrie. We neuer read of such a blessing of men, with constancie and deliuerance, in their owne Countrie, as we find of some abroad. Where did *Sidrach, Misach, and Abednago*, stand for their faith and were deliuered out of the fierie Ouen into which they were cast, because they would not offend God, but among the *Babilonians*? Where did *Daniel* shew his constancie in prayer, and found deliuerance from the Lyons denne, but among the Gentiles? Stand fast then in the Faith, and you shal see the blessings of God redoubled vpon you more, being in a strange Contry, then you were able to discerne at home.

The third blessing vpon *Abraham*, is, that *God will make him a great name.* This is a blessing of that kinde.

kinde, as men are exceedingly ambitious of. No meruaile, when God and man doth commend it vnto the world, as a thing of price; *A good name, (saith Salomon) is better then a costly oyntment, and is to bee chosen aboue great riches.* Hereupon the Scripture hath recorded good men; and the Epistle to the Hebrews giueth the reason of it, which it rendreth thus, *All these, through faith, obtained a good report.* So is David registred for a worthie, and so are all his worthies recorded by the holy Ghost, to stirre vp other ages to imitate their vertues, that they may inherit their prayses, For praise for vertue is a blessed thing, which Christ himselfe delighted in, His fame was spread abroad throughout all the land: and of the fame of the Apostles and such as preached the word of God, David saith, which also S. Paul doth cite and thus render to their praise. *Their sound went out through all the earth; and their words into the ends of the world.* This swift flying and loud sounding fame, doeth the Lord promise shall bee spread abroad of Abram, if hee will obey God and forsake his country. A thing which proued true: for all the rest of the Scriptures, to the end of the Bible hath this onely subiect, namely the praise of Abram. It is certaine that a godly man hath neuer that great name at home, as abroad. Christ saith truly in the Particular of a Prophet, which is also true of euery vertuous man, *A Prophet is not without honour, save in his owne Country, and in his owne house.* And so here is an answer to a third obiection, which some doe make: What should a man do abroad? A man would willing

Eccles. 7. 3.
Prov. 22. 1.

Heb. 11. 39.
1. Chron. 11.

Psal. 19. 7.
Rom. 10. 18.

Matth. 13. 57.

Answer to
the Obiection.
of losse of me-
morie.

willingly keepe the poore reputation and respect he hath. If I go out of my Country, I shall be but swallowed vp among strangers, my memorie will bee sooner rotten abroad, though I liue; then if I were long laide in my graue at home. The Lord answereth this obiection thus. Feare not *Abram, I will bee thine exceeding great rewarde*, I will by thee doe so greate things in a strange place, that thy name shall be remembred, as my name, which I will put vpon thee. Sure it is very true, that manie a man, while he staieth at home, liueth in obscuritie, as in the darkeſt night, though his vertues and worth deserue better respect. For at home what can bee a mans regarde, where there be millions of his rank, though not better deseruing, yet better fauoured. Get abroad where vertue is skant, and there, by the aduancing of thy wisdom and vertue, thou shalt bee more eminent and famous in a yeare, then at home halfe of thy ranke shall bee all their daies: hidden vertue is neglected, but abroad it is magnified, At home bee thou a right good man, thou canst not be seene, for thou art either ouertopt, or so many waies equalled, that thou art like Gold in *Salomons* time, vvhich vvas esteemed no better then stones, or like Cedars that vvere but like vild figge trees. Thy vway then to make the vworld ring of thy vertue, to thy praise among the good, and to the terror of those that are euill, is to go abroad vvhē God calleth thee.

The fourth blessing is that he shall be *Ableſsing*. This speech hath relation to the esteeme that other men giue; For so doe wee often reade the phrase in the

1. King, 10. 27.

A blessing.

the Scripture, where it euer doth import so gooda reputation among others, that they hold themselves blessed for his company. In that sense the prophet *Isaiah* vseth the worde in this sentence: *In that day shall Israel be a third with Egypt and Asshur, euen a blessing in the mids of the land.* And the Prophet *Zacharie* thus, *It shall come to passe, that as yee were a curse among the heathen, O house of Iudah, and house of Israel, so will I deliuer you, and ye shall bee a blessing.* But the speech hath more in it then so; namely that whereas, *The time of ignorance God regarded not:* but that he bestowed those blessings vpon the barbarons people, by the hand of that generall prouidence whereby *he maketh his Sunne to shine on the euill, & the good, and sendeth raine on the iust and vniust:* now the Lord shall bestow all his blessings vpon the land through *Abram*: as if the *Oline trees* of Gods graces did drop through him, as through a *golden pipe*, vpon them. A greate blessing to *Abram* who herein should be a type of Christ. For as of his fullnes all receiue, so of *Abram*, the nations should receiue grace for grace. And to heere is an answer to a fourth obiection of them that say, what should a man do out of his country? He shall bee but a hissing and a gasing stocke, and a curse to those among whom he is a stranger. Besides if hee will haue any good, he must seeke for pearles in a dunghill, hee must lick his hony off from the thorne, and worke his butter out of the fire. Vnto this obiection the Lord answereth; *Abram* feare not, for none of these things shall befall. For on the contrary I wil encline

*Isai. 19. 24.**Zach. 8. 13.**Act. 17. 30.**Matth. 5. 45.**Zach. 4. 12.*

Answer of
being ab-
horred.

the heart of thy strangers so to respect thee, that they shall holde thee to bee the onely blessing that euer came among them, because thou shalt verie sensibly bring many blessings vnto them. When *Isack* the sonne of *Abram*, came to *Abimelech*, though the *Philistines* enuied him for his wealth : yet *Abimelech* the King came to him with his friends and captaines of his armye, and said, *Wee haue certainly seene that the Lord is with thee: and we thought, let there now be an oath betweene vs, and let vs make a conenant with thee, Thou now the blessed of the Lord, do this. Pharaoh, King of Egypt, said to his seruants of Ioseph, can we find such a man as this, in whom is the spirit of God. He said also to Ioseph, Thou shalt be ouer mine house, and at thy word shall all my people bee armed. Thus Abraham was knowne to be a blessing. Now what the Lord promised to Abraham, was also promised to al those that are of the same faith and obedience with him. Then this blessing, of being a blessing, belongeth vnto those which at Gods commandement doe Get them out of their Country. When a man of worth is among many men of like worth, he is accounted rather a curse then a blessing, such is the corruption of flesh and blood, infected with enuy and with pride. If any good come to any land by reason of any good man, yet is there such wrestling for the garland, that he that hath the most friends, will set the better leg before, and not onely get the thanks that is due to another; but also, as *Iacob* got the start of *Esau*, in vertue, so will *Esau* trip vp the heeles of *Iacob* by his power, if God keepe him not. Nay *Esau* must be acknowledged*

Gen. 26. 22.

*Gen. 41. 38.
and 40.*

Rom. 4. 23.

knowledged to haue an Angels face, for winking at his brother; that windeth himselfe out of his companie as cleainly as hee can. But when a man com-meth abroad, where the word of God and his feare is precious, then euery vertue of worth shall haue this *Respond of the Idiots and Barbarians, out of question God is in these men.* Then can there no blessing fall extraordinarily, but all men know for whose sake it is, namely for such as God hath made a blessing.

1. Cor. 14. 25.

Out of these arguments, by which God inticed *Abram* to goe out of his Country, such as goe to a Christian Plantation may gather many blessed lessons. *God will make him a great nation.* Then must *Abrams* posteritie keepe them to themselues. They may not marry nor giue in marriage to the heathen, that are vncircumcised. And this is so plaine, that out of this foundation arose the law of marriage among themselues. The breaking of this rule, may breake the neck of all good successe of this voyage, whereas by keeping the feare of God, the Planters in shorte time, by the blessing of God, may grow into a nation formidable to all the enemies of Christ, and bee the praise of that part of the world, for so strong a hand to bee ioyned with the people here that feare God.

V s I.

Marrie not
with Infidels.

Another thing also is to bee marked out of this place, mamelie, that to grow into a great nation is a very great blessing of God. Then are they but Atheists, that hold a great family of children to bee a heauie and sore charge: and they blaspheme they

II.

A great Nati-
on Gods bles-
sing.

Par. Vrsberg.

know not what, that with God had their children, for they could spare them well enough. But especially *the sonne of perdition*, that body of Poperie is by this Text made abhominable, that once wrote to the Lords of the Counsell of this Land, that Poperie would much profit the Land, because by the single life of Priests and Nunnes, and Monkes, and Friars, the Common-wealth should not be so charged with multitude of children. They fitly say, not charged; but they say not, that lesse children shall be gotten. For when as one fishponde, a thousand yeares agoe, could affoorde more then sixe thousand infants heads, so long before *the abstruse studies* came from hell into the hands of *Iesuites*, what shall wee thinke of these latter daies? But to rake no further into that stinking kennell, I must tell them to their teeth, that when they say the kingdome is better for the smallnes of the number of the subiects, or is not the better for being a great nation, that they doe like their father the diuell, giue God the lie.

III.

Blesse his
Iourney.

Iohn 8. 56.

Ish 1. 5.

Whereas God doeth promise to blesse him in his Iourney, as hee did indeede, giuing him the gift of a Prophet to teach, of a Priest to pray, of a King to rule, of plentie in his Temporall estate, and Ioye in seeing Christ the Sauour of his soule; here may such as transplant at Gods comandement, bee assured of that promise of God; *I will not leaue thee, nor forsake thee*; but as God saith to *Iosuah*, as I was with *Moses* so will I be with thee: so God saith to them, as I was with *Abraham*, so will I be with you. *I will blesse you*, to wit, with the blessings of this life and

and of the kingdome of heauen.

But further if you will haue *Abrams* blessing, you must doe your diligence to walke in those wayes, by which the Lord doeth giue his blessings. You must not with Idleneffe, inforce God to worke myracles of mercie on the wilfully sinfull. You must bee diligent to heare the word of God; reuerent in beleeuing and receiuing of it, fruitfull in the Christian practise of it, that the blessing of God may come vpon you. God can raise children vnto *Abraham of the very stones*, and cast you away if you cast him off.

Matth. 3. 9.

In that the Lord doeth promise *Abraham* to make him a great Name, know that it is a blessed thing to be well spoken of. This will God bring vpon the obedient. But if you disobey, you will but make the eares of them to tingle, that heare of you. And as we are in continuall expectation of some honorable effect, if you continue in the faith: so will you bring a confusion vpon your selues, and a shame vpon your Nation, if you sticke not fast to God, and his blessed commaundements.

V.

A good Name

And lastly, whereas God doth promise, that *Abraham* shall be a blessing, you must know it your dutie to walke wisely towards *those that are without, redeeming the time, because the dayes are euill*. The dayes are euill indeede, in that continent.

VI.

Ephe. 5. 15. 16.

Then how tender ought your care to be, to gaine the reputation of a blessing among this people. Let them see, that he that came before, was but Satan whom they themselues doe serue, *that had transformed himselfe into an Angell of light; and that they were*

2. Cor 11. 13. 14

Rom. 13. 11.

1. Cor. 5. 16.

Gal. 6. 10.

1. Pet. 4. 27.

Satans ministers, that transformed themselves into the Apostles of Christ. But walke you honestly as in the day, Let your light so shine before men, that they may see your good workes, and glorifie you a father which is in heauen. While we haue time, let vs doe good to all men; yet giue no place to the diuell. So the blessing of God shall be vpon vs, and we shall be a blessing wherefoeuer we goe. And still remember that, as the diuels children will needs be a curse, so the sonnes of Abraham will alwayes labour to be a sweete blessing, where euer they come. And these were the arguments that concerned Abraham and his people, wee must now proceed also to speake of such arguments that concerned others.

V^o.

Psal. 122. 6.

Matt. 10. 41. 42

THE Lord doth deale wonderfully with him in respect of others, When he is departed from his owne Countrie. For first the Lord will *blesse them that blesse him*. To blesse, in this place, is by word and deed to seeke the prosperitie of any. The Lord then doth promise to make all his blessings goe before them, that doe, in any manner, make their blessings goe before his seruants. To this purpose is it, which the Prophet *Dauid* hath, *Pray for the peace of Ierusalem, Let them prosper that loue thee*. And that of Christ. *He that receiueth a Prophet, in the name of a Prophet, shall receiue a Prophets reward; and hee that receiueth a righteous man, in the name of a righteous man, shall receiue the reward of a righteous man. And whosoever shall giue to one of these little ones, to drinke, a cup of cold water onely, in the name of a Disciple. Vere-*

ly I say vnto you, he shall not loose his reward. Vpon this blessing of God was it that *Dauid* said to his sonne *Salomon*. *Shew kindnes vnto the sonnes of Barzillai the Gileadite, for so they came to me, when I fled frō Absolom thy brother.* And as the Lord doth blesse them that loue his children, with his blessings of this life, so doth he blesse them at last with the kingdome of heauen. For thus doth our Sauour Christ giue his sentence; *Come ye blessed of my father, take the inheritance of the kingdome prepared for you, from the beginning of the world: For I was an hungred, and ye gaue me meat, &c.* Which afterwards he doth thus explaine, *Verely I say vnto you, in as much as ye haue done it to one of the least of these my brethren ye haue done it to me.* But here we must vnderstand, that when he saith, I will blesse them that blesse thee, the word *thee*, did not signifie personall *Abraham*; but *Abraham* and all his posteritie, which were in his loynes; and were to be that great Nation, that the Lord promised to make of him. And this, the Foxe *Balam* knew very well, when speaking of *Iacob*, and the habitation of Israel, He citeth this Text: *Blessed is hee that blesseth thee.* *Laban* was blessed for *Iacobs* sake, and the keeper of the prison, with his whole charge, was blessed because of *Ioseph*. The midwiues, that did spare the children of the Israelites, and did not kill them, according to the commaundement of *Pharaoh* the king, were also blessed: which the Scripture doth thus record, *God therefore prospered the widowes.* And againe, *And because the widowes feared God, therefore he made them house.* *Rahab* also, that harboured and hid

1. King. 2. 7.

Math. 25. 34.

Num. 24. 5. 7.

Gen. 36. 7.
and 39. 23.Exod. 1. 7. 20.
21.

of 2.14. & 6.

25.

at 1.5.

Leut. 28.

Leut. 16.

Mat. 18.6.

Gen. 12. 15. 12.

Gen. 20. 3. 18.

Gen. 19. 5. 12. 24.

Exod. 1. 9. 6.

Reason, com-
munion with
God.

Gen. 17. 7.

Zach. 2. 8.

hid the Lords spies, found the blessing that *Iosuah* saued her, and her fathers household, and all that she had, and she dwelt in Israel, as it seemeth, married to *Salmon*. and so also from her came Christ.

To curse, in this place, doth signifie all kind of afflictions: as appeareth by the lawe of God. And so the meaning is, that the Lord will spend all his plagues vpon such as doe bring any affliction vpon *Abraham*, yea the Lord will reuenge them in his wrath. So saith the Lord Iesus Christ, *He that shall offend one of these little ones, that beleue in me, it were better for him, that a milstone were hanged about his necke: and that he were drowned in the depth of the sea.* Let *Pharaoh* tell how well he sped for taking *Abrahams* wife into his house, The Text saith, *The Lord plagued Pharaoh with great plagues; because of Sarai Abrahams wife.* Let *Abimelech* tell, how much better he faired for the like pranke. But *Sedom* will neuer be forgotten, that would abuse strangers. And *Egypt* is hanged vp a table, in all mens eyes, to let them see, that the Lord hath innumerable fearefull plagues, to spend vpon them that will deale craftily, and cruely with his people; and not suffer them to serue the Lord. The reason hereof is, that God, to him that receiueh his couenant, doth bind himselfe to be his God, *and the God of his seede.* And thus the Prophet *Zacharie* bringing forth God expressing his meaning to be, that there is so strickt an Vnion, betweene God and his people, that what is done to his seruants, hee taketh as done to himselfe; His words be these, *He that toucheth you, toucheth the apple*
of

of mine eye. To this purpose is that of our Sauour Christ, He that receiueth you, receiueth me : and he that receiueth me, receiueth him that sent me. And againe, He that despiseth you, despiseth me : and he that despiseth me, despiseth him that sent me. And now, seeing the respect of blessing or cursing, which falleth vpon Abraham and his posteritie, doth fall vpon God, then consider what God saith for himselfe. Them that honour me, I will honour : and they that despise me, shall be despised. And this doth Dauid acknowledge in God, With the godly, thou wilt shew thy selfe godly : with the upright, thou wilt shew thy selfe upright : with the pure, thou wilt shew thy selfe pure : and with the froward, thou wilt shew thy selfe froward.

Matth. 10.

Luke 10. 16.

1 Sam. 2. 30.

Psal. 18. 25. 26

It is then to bee obserued, that godly men, that feare God, where euer they goe by Gods vocation, they shall find friends, and such as shall blesse them. He made *those that led them away captiue to pittie them. Ioseph*, and *Daniel* found more honour abroad, then their Princes had at home. *Ester* and *Mordecai*, found more fauour at *Shusan*, then many of their better found at *Ierusalem*. Hee that raised vp those godly men friends abroad, will also prouide for you abroad, if ye continue his faithfull seruants, as *Abram* did. And further, here wee see, that such as loue Gods people shall prosper; though they be but heathen. This may giue warrantie vnto our consciences, to accept of fauour and blessings, euen of the Gentiles: and also to hold a league and concurrence, euen with the well affected Heathen, that God hath stirred vp, to be the means of his Blessings

V s n. I.

Godly men
find friends.

II.

The friends of
godly men
prosper.

Gen. 14. 13.

vnto vs. So is it said to *Abram*, When he had occasion to rescue his brother *Lot* from *Chedor-Laomer*, Then came one that escaped, and told *Abram* the *Ebrew*, which dwelt in the plaine of *Mamre*, the *Amorite*, brother to *Eshcol*, and brother to *Aner*, which were confederate with *Abram*. And also we may secure our selues, in the association of such; that God will not kill vs for their sakes: but on the contrary, *God will blesse them* for our sakes.

III.

They must
looke for ene-
mies.

Ios. 13. 22.

Num. 22. 6.

Gen. 3. 15.

Ios. 16. 33.

Againe, this text doth teach vs thus much, that in a strange Countrey, we must looke for enemies; euen, cursing enemies, vnder whose tongues is the poyson of *Aspes*, and whose right hand is a right hand of iniquitie. *Balaam*, that had a witches tongue in his head, was sent for to curse *Israel*, by *Balak*, that knew he had a pestilent tongue. The seed of the diuel will be spighting and biting, doe what a man can. This our Sauour foretelleth to his holy Apostles, *In the world you shall haue trouble*. A thing which if the children of *Israel* had knowen as they ought, they would neuer haue refused to enter the land which God commanded them to possesse: because there were cursing and killing enemies, no better then *Canibals*. Bee not then discouraged, though you light on enemies: for that did God foretell vnto *Abram*, that hee and his seed must find. Rather bee strong, and of good courage: because the Lord is with you; and with them, but an arme of flesh.

IIII.

Their ene-
mies shall be
curfed.

Lastly, our text doth tell vs, that he will curse them that curse *Abram*, This the witch *Balaam* knew that if any would open his mouth to curse the people

ple of God, hee should bee curfed himfelfe: for the curfe should returne vnto him, as *Water into his bowel, and oyle into his bones*. And generally, they shall come vnto shame and confufion, as many as haue euill will at *Zion*. Here then is a warrant that where godly men are constrained to encounter with curfers, fuch as are the Priests of the Gentiles; it is Gods ordinance to bring a curfe vpon them, and to kill them: as the children of Israel did *Balam*. Here is also a promise, that, if we keepe our felues to *Abrams* faith and obedience, God will bring a curfe vpon all our enemies. The Prophet *Zacharie* hath many excellent speeches, to expresse this by: *The Lord, saith he, will make Ierusalem a cup of poyson, vnto all the people in the siege of Ierusalem. Ierusalem shall bee a heauie stone for all people: all that lift at it, shall be torne; though all the earth be gathered together against it. Againe, the princes of Iuda shall bee as coles of fire among wood, and like the firebrand in the sheafe, and they shall deuoure all people round about, on the right hand, and on the left.* These things spake the Prophet of these victorious dayes of the Gospell. I hope out of these words thus generally deliuered, euery true hearted Protestant, can frame out an answer vnto the obiection, that is thought much to impeach this Plantation in VIRGINIA. The perill, say the obiectioners, is great by the Papists that shall come on the backe of vs. What Papists doe you feare? the Princes? Sure, fuch as are in aliance with our Nation, will thinke other thoughts, and take better aduice. But as for the popish Church, an vntuly beast,

Psal. 109. 17.

Iosb 13. 22.

Zach. 12. 2.
&c.

exempt from all good gouernment, Ciuill and Diuine, onely adoring him, that *hath exalted himseife aboue all that is called God, or that is worshipped*, it may be they, like the daughters of *Salomons* horseleaches, will cry, *Giue, giue, more blood, and yet more blood*. And yet, a man would thinke, they were glutted before this time of day, *For in her may be found the blood of the Prophets and of the Saints, and of ALL that were slaine vpon the earth*. But you will say, now they be so well fleshed, they will haue more blood. To this first our text answereth in general, neuer feare them: they come to curse with Bell, Booke and Candle, and the Diuell and all: but remember this, *God will curse them that curse Abram*. But say you, they are such terrible beasts, as that the professors of the Gospell must needes be afraid of them. Indeed their perill was great, while their *Inchauntments* were in force. *Iannes and Iambres withstood Moyses*, till the Plague of the *Scab* fell vpon them, and then they were able to stand before *Moyses* no longer. So they iuggled, and did many strange tricks, and much mischief, till the Plague of the *Scab* light vpon them at *Nap'es*, more then an hundred yeeere agoe: but since, though their industrie hath bene nothing inferior to the diuels, that *came from compassing of the earth, to and fro*; yet they may cast a wofull accompt: For they find in the total, how many Kingdomes they haue lost, and doe daily lose; how many battailes they haue fought, in all which to the Protestants, as the Cananites, would proue to the Isralites in *Ca-lebs* iudgement, so haue they bene, euen *Bread for vs*.

Aske

Prou. 30. 14. 15.

Reue. 18. 24.

Reue. 18. 23.

Exod. 9. 11.

Reue. 16. 2.

Iob 1. 9.

Numb. 14. 9.

Aske what is become of those imperiall armies, that went into Boeme, against the Huffsites, in the time of *Sigismund* the Emperour: and know, what is become of their Armour: whether it armed not the Huffsites that wanted? Aske what is become of the many shippes that came into the Narrow seas in the yeere 1588? I am sure much of their Ordinance furnished the Netherlanders. Will they come to you? Sure G O D that made Israel rich of the spoiles of Egypt, can by his providence make them furnish you with shippes, with Munition, with Victuall, with money: let this be your hope. But feare not their feares. Babilon, saith the Angell, is fallen; neuer to rise againe: sing *Hallelu-iah*, and you shall see her smoake ascend for euermore. No, no, they shall preuaile no more, *for their madnes is made euident*. They haue another chare to doe, I hope, will make them scratch where it itcheth not. Thinke ye that it is possible for Princes, whose treasure is exhausted, and honour impeached, by their inchaunments, not to require satisfaction for these wrongs? and, to that purpose, pull all their Mammon from vnder their Altars? I am perswaded, the Armour they haue in the rouses of their Churches, will one day helpe to arme a company of good fellowes, that will come to Church, it may bee vnder pretence of hearing a Masse, but will depart with good luggage, of siluer and gold, and pearle, and such like, that is there ready gathered to their hands. Wherefore feare God, and of all others, there lieth the least feare to be looked for from them. The onely perill is in

Reue. 14. & 18

Reue. 19. 3.

1. Tim. 3. 3.

offending God, and taking of Papists in to your company: if once they come creeping into your houses, then looke for mischief: if treason or poyson bee of any force: know them all to be very Assassines, of all men to be abhorred. But hope in God that hee, that hath sent you abroad, will also send you such gouernours, as will cast out the *leauen out of your houses*: to whom I need say little, because I know they need not be nurtured by me.

Vj^o.

IN *Abram* shall all the families of the earth bee blessed.

By *Abram*, is ment, as before, *Abraham*, as in his loynes are many nations. For that which is heere spoken of *Abram*, is also spoken of *Iacob*, in this manner. *In thee, and in thy seed, shall all the families of the earth be blessed.* It is true that in *Abraham* and his Children, were many men blessed: as appeareth in the Scripture, where they haue drawne many strangers to serue God. Howbeit the principall blessing is ascribed to Christ, who by excellencie is called *Thy seede*; as S. Paule doth very notably obserue, when he saith, *Hee saith not, and to thy seedes, as speaking of many, but, And to thy seed, as of one, which is Christ.* By the families of the earth are vnderstood all those nations, which arose from the families of the sonnes of Noah, after their generations among their people; for out of these were the nations diuided in the earth after the flood: and that which is heere rendred families, afterward is called *Nations* in the speech of the Lord of *Abraham*, *All the nations of the earth shall be blessed in him.* S. Paul rendreth it thus, in *thee shall*
all

Gen. 28. 14.

Gal. 3. 16.

Gen. 10. 32.

Gen. 18. 18. &
22. 18.

all the Gentiles be blessed. By blessing in this place, seeing the seed is Christ, and the word, *Thee*, did so far point out *Abraham*, as it had relation to *Christ in his loynes*, offorce it must signifie that blessednesse, which Christ doth bring vnto men. Which the Angel and a multitude of beauenly souldiers, do comprehend in their sweete song of praising God, when they said. *Glorie be to God on high, and Peace on earth, and towards men good will.* Then the speech, all put together, is this, that *Abr ham* must get him out of his Countrie: that he may begin that, which God, by him and his seed, will accomplish in due time: namely that all nations may embrace the gospel of Christ vnto their saluation. An excellent argument, and of singular force, to perswade not only *Abram*, but all his Children according to the faith, to fly, if it were possible, ouer the mountaines, about so greate an errand. O with what Comfort may a man come before the Lord, with this account of his talent. *Behold I am heere, & the childre which God hath geuen me.* It would neuer grieue *S Panle* to go from *Cilicia*, to present a Church at *Corinth*, a pure Virgin to Christ.

But stay, saith one, you run too fast without good ground: you seeme to encline to the Millenaries, or such as looke for the gospell to be spread ouer all the world. You must know that is done manie a faire yeare agoe, that we need not looke for a new Revolution of that. It were safer to tremble at the last iudgement, whose trumpet is euer sounding in our eares: *Arise from the dead and come to iudgement.* To this I answere that no preiudicate opinion is a iust condem-

Gal. 3.8.

Luk. 2.14.

2. Cor 11.2.

Obiection.

The last iudgment at hand.

Answer.

C. g. lib. Dialo.

Maluenda de
Antichristo.

Gene. 34. 25.

Mal. 19. 3.

Rom. 10. 18.

Cor. 2. 16.

attb. 10. 14.

condemnation to the trueth, nor any doctrine out of Bookes that are *Apocripha*, can make a wise man depart from a doctrine of the *Canonicall Scriptures*. It is true that *Gregories* credit was wont to bee great in the times that men knew no better, who confidently affirmed the iudgement to bee at hand; but besides the confutation of a thousand yeares, which haue bin since hee so affirmed, the pregnant & cleere Scripture confoundeth the proud coniecture of him and his followers. And this doth also appeare by the Apostasie of some Papists that in their bookes lately Printed at *Rome*, haue departed from the sentence of so great a Pope, and graue Doctour of the Church, telling vs plainly that the gospell must be preached vniuersally through the world before the last Iudgement. But neither by their authority, nor arguments, but by the force of such Texts as cannot be deluded, do I affirme, *That all the Nations of the world shall be blessed in Christ*. They that mince and pare this Text, that they make it as fore as the *Shechamits* were with their circumcision, say, that, take away the ouerlashing hyperbole, and, *Their sound is gone out into all the world*, will serue the turne. A simple blessing God knoweth and little differeth from *The sauer of death vnto death*. If they receaue you not, (saith Christ,) *shake off the dust of your ferte*. Truly, I say vnto you, *it shall be easier for the land of Sodom and Gomorrah in the day of Iudgement, then for that Citie*, howsoeuer they heard the sound of the worde of God. This stumbling block, fewe wise men will say was this *blessednesse* promised to *Abram*.

The

The Jewes hunt counter as fast on the other side, For when as, in the second *Psalme*, they reade of their *Messias*, that *he shall haue the heathen for his inheritance, and the uttermost parts of the earth for his possession: that he shall crush them with a scepter of yron, and breake them in peeces like a potters vessel*, they affirme, that all the world must bee subdued by force and violence vnto *Messiah*, An opinion that preuailed much in the time of Christ, as appeareth not onely by diuerse others, but also by the Apostles, who encountred our Sauior Christ thus, before his ascension. *Lord wilt thou at this time restore the kingdom to Israel.* But they also make but an vncomfortable blessing of this blessednes of *Abraham*. The phrase is plaine, that in *Abraham* *all the families of the earth shall be blessed*. A blessednes then must the Gentiles trust to receiue from *Abraham*. Particularly these things are deliuered in the Scripture, which, I thinke, no distinctions of *hyperbole*, nor *spiritually*, nor *at the last iudgement*, can delude, which are the ordinary refuges of them that, out of preiudice, would faine put by the truth.

*Psalm. 89.**Psalm. 6.*

Daniell hath it thus, *A stone was cut without hands, and smote the image vpon the feete, and brake them in peeces. Then was the yron, the clay, the brasse, the siluer, and gold broken together, and became like chaffe of the summer flowers, and the winde carried them away, that no place was found for them: and the stone, that smote the image, became a greate mountaine, and filled the whole earth.*

Dan. 2. 35.

Here, first, we plainly see, that Christ must destroy
 H the

the Monarches that they be not found. And so much of this speech doth *S. Paul* interpret thus plainly. *That Christ shall put downe all rule, and all authoritie, and power. For he must reigne, till hee ha' put all his enemies, vnder his secte: the last enemy that shall be destroyed is death,* The other part of *Daniels* speech, *Dauid* doth thus expresse in the *Psalme*. *Thou Lorde shalt inherit all nations.* And this point the Prophet *Zachary* doth render thus. *The Lord shall bee King ouer all the earth, In that day there shall be one Lord, and his name shall be one:* so that no other God shall bee named in all the worlde. But lest any should vnderstand this point of the last iudgement, and so place earth in heauen; *Daniell* sheweth how the Lord shall be king, his words are these. *The kingdome and dominion, and greatnes of his kingdome vnder the whole heauens shall be giuen to the holy people of the most high, whose kingdome is an euerlasting kingdome, and all powers shall serue and obey him.* But what shal he abolish kings, and bring all to a Popularity? no such matter, *God is the author of order; and not of confusion. The kingdomes of this world shall bee our Lords, and his Christs, and hee shall raigne for euermore, by Kings conuerted to the Gospell. For godly Kings doe sit on the throne of the Lord, and by them the Lord reigneth* The beginning of this alteration *Isaiah* expresseth thus. *King: shall be thy nursing Fathers, and Queenes shall be thy nurses: they shall worship thee with their faces towards the earth, and licke up the dust of thy feet.* But least any man should say, it may bee some; but what is that to the rest? *Dauid* answereth thus, *The Kings*

1. Cor. 15. 21.
25. 25.

Psal. 32. 6.

Zach. 14. 19.

Dan. 7. 27.

1. Cor. 14. 33
Reuel. 11. 15.

1. Chro. 30. 23
Psal. 13. 97.
99.

Isai. 49. 23.

Kings of Tarshish, and of the Iles shall bring presents. The Kings of Sheba, and Seba, shall bring gifts, yea All Kings shall worship him, All nations shall serue him. And againe, The Lord is high and terrible: A great King ouer all the earth. And again in the same Psalm. God is King ouer all the earth, sing praise, whosoener hath vnderstanding. God reigneth ouer the hea:ben &c. If any do yet think that they shall serue him as the Kings did Iosuah, when he set his feet on their necks: the blessed scripture saith no. For the Psalm hath it thus. All Kings of the earth shall praise thee, O Lord, for they haue heard the words of thy mouth. A thing which they will not doe at the resurrection; when going to hell thy shall say: When saw we thee an hungred, or a thirst, or a stranger, or naked, or sicke or in prison &c? And as the scripture is very particular in setting down the state of the kings, how they shall stand affected to the Gospell, so doth it of the people. First David saith All the people shall see thy glory. But that is not sufficient, wherefore S. Iohn, in the Reuelation goeth farther thus. All nations shall come and worship before thee, O Lord. Isaiah hath it thus,, I haue sworne by my selfe, and the worde is gone out of my mouth in righteousness, and shall not returne: that euery knee shall bow vnto mee, and euery tongue shall sweare by mee. Which Saint Paul expresth thus. God hath exaltaed Christ Iesus and giuen him a name aboue all names: that at the name of Iesus. should euery knee bow, and that euery tongue should confesse that Iesus is the Lord, vnto the glory of God the Father. Malachie yet goeth further thus: From the rising of the Sun, to the going downe of

Psal. 72. 10. 11.

Psal. 47. 6.

Ios. 10. 24.

Psal. 138. 4.

Mat. 25. 45.

Psal. 97. 6.

Reuel. 15. 5.

Isai. 45. 23.

Phil. 2. 9. 10.

Mala. 1. 11.

Psal. 17. 9.

Isai. 66. 2.

Ephes. 2. 1. &c.

Rom. 10. 12.

Reasons from
Gods attri-
butes.

H. b. 2. 8.

the same, My name is great among the Gentiles, and in every place incense shall be offered unto thy name, and a pure offering. The Psalme saith also, The princes of the people are gathered unto the people of the God of Abraham. To conclude this point the Prophet Isaiah saith From moneth to moneth, and from Saboth, to Saboth, shall all flesh come to worship me; saith the Lord.

The summe is, what blessing any Nation had by Christ, must be Communicated to all Nations: the office of his Prophecie to teach the ignorant; the office of his Priesthood, to giue remission of sinnes to the sinnefull: the office of his kingdome, by word, and Sacraments, and spirit, to rule the inordinate: that *such as are dead in trespasses, may be made to sit together in heavenly places. For there is no difference betweene the Jew, and the Grecian. For he that is Lord ouer all, is rich vnto all, that call vpon him.* For it well becometh the glory of God to triumph ouer his enemies: and the Wisdom of God (after the world hath had plentifull experience of the craft of the diuell, and wicked men of all sortes) to exalte the Gospell, *the wisdom of God*: As also his Power to bee declared, when all his enemies had shewed their force; and his Mercy to his Saints, after so great exercises of patience; and his iustice, to shewe his iudgements, in condemning those that haue spoken proud words, and done wicked deeds, to his seruants. But especially to his Glory, in exalting his sonne, and crowning him with Glory, & Worship, that we may see that, which yet we see not: *All things be put in subiection vnto him.* It is true that ma-

ny obiections are made against this doctrine, out of such places as this. *When the sonne of man commeth, shall he finde faith on the earth? And of Antichrist, whom the Lord shall abolish, by the brightnesse of his coming.* But partly, for want of Grammer learning, to know the meaning of the word *Come*, and partly for want of Logick, to lay out those places to their due times: those Scriptures, and many more, are racked by such men out of their ioints: which rightly vnderstood, haue a cleane other sense, then that for which they are alleadged: which neither this time nor place will giue me leaue to dispute. Wherefore standing to our owne first ground, learne first to bee sparing in abridging the glory of God; which made the world, that his Sonne might rule ouer all. For howsoeuer, for some good causes, God would not make himself glorious at the first, but would seeme to hide the glory of God in the passion of his Sonne, and affliction of his Saints; and permitting *Antichrist* to cline to his height, that those that are perfect may be knowne: yet questionlesse, *Christ must sit at the right hand of his Father, till all his enemies bee made his foeste schoole*, and then shall come from thence to iudge the quick and the dead.

Luk. 18. 8.

2. Thes. 2. 8.

V S E.

Be sparing in
shorning the
glory of God.

Psal. 110.

1. Cor. 15.

II.

Again, if it be Gods purpose, that the Gospell shall be preached through the world for a witnesse, then ought ministers to bee carefull and willing to spread it abroad, in such good seruices as this, that is intended. Sure it is greateshame vnto vs, of the ministry, that can be better content, to sit, and rest vs heere idle, then vndergoe so good a worke. Our pre-

tence of zeale, is cleare discovered to be but hypocrisie, when we rather choose to minde vnprofitable questions at home, then gaining soules abroad. It is a singular sin for men to be overcome with euill, it is a shame that the Iesuities and Friars, that accompany euery ship, should be so diligent to destroy soules, and wee not seeke the tender lambes, nor bind vp that which is broken.

But go on couragiously, and notwithstanding the snorting idlenes of the ministry, suspect not the blessing of God. A captiue girle, brought *Naman* to the Prophet. A captiue woman, was the meanes of conuerting *Iberia*, now called *Georgia*. *Eedesius*, & *Fruementius*, two captiue youthes, were the meanes of bringing the gospell into *India*. God makes the weake thinges of the worlde confound the mighty, and getteth himselfe praise by the mouth of Babes and sucklings. Be cheerfull then, and the Lord of all glory, glorifie his name by your happy spreading of the gospell, to your commendation, and his glory, that is Lord of all things, to whom be power and dominion for euer.

Hallelu-iah.

Ff Nf S.

2 King. 5. 2.

Ruffinus Eccle.

Hist. lib. 1. cap.

9. 10.

1. Cor. 1.

